

Is There Any Rukhṣah in Performing Praying During Covid-19? Maqashid Shariah Analysis
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Abstract

The application of *rukḥṣah* in prayer during the Covid-19 pandemic requires a deeper understanding so that the application of *rukḥṣah* is truly implemented in accordance with the corridors that have been determined by Islamic law. Researchers found that the application of *rukḥṣah* in prayer has been carried out in all areas affected by the pandemic even though in some areas they did not take *rukḥṣah* in prayer. However, the mind will be able to think well about the problems of society in accordance with the principles of maqashid sharia, so that it still prioritizes taking *rukḥṣah* rather than forcing the will. The policy on easing congregational prayers, eliminating Friday prayers and physical distancing for congregational prayers carried out by the government and the MUI is an effort to prevent the spread of COVID-19 which leads to the achievement of maqashid sharia so that it provides benefits even in an emergency. The research method used is library research and is qualitative in nature. Sources of data used in this study sourced from primary and secondary data. The results of this study are that it is the ability to cover the genitals for children as a form of caution to avoid unwanted things.

Keywords:

***Rukḥṣah*; Prayer; Covid-19; Maqashid Shariah.**

Abstrak

Penerapan *rukḥṣah* dalam shalat pada masa pandemi Covid-19, maka perlu pemahaman yang lebih mendalam sehingga penerapan *rukḥṣah* benar-benar diterapkan sesuai dengan koridor yang telah ditentukan oleh syariat Islam. Peneliti menemukan, penerapan *rukḥṣah* dalam ibadah shalat telah dilaksanakan di seluruh daerah yang terdampak pandemi walaupun di beberapa wilayah tidak mengambil *rukḥṣah* dalam shalat. Meski demikian, akal akan mampu untuk berpikir dengan baik mengenai kemasalahatan masyarakat sesuai dengan prinsip-prinsip maqashid syariah, sehingga tetap mengutamakan mengambil *rukḥṣah* daripada memaksakan kehendak. Kebijakan tentang pelonggoran shalat berjamaah, peniadaan shalat jumat dan *physical distancing* saff shalat berjamaah yang dilakukan oleh pemerintah dan MUI merupakan upaya mencegah penyebaran covid-19 yang bermuara pada tercapainya maqashid syariah sehingga memberikan manfaat walaupun dalam kondisi darurat. Metode penelitian yang digunakan adalah penelitian pustaka (*library research*) dan bersifat kualitatif. Sumber data yang dipergunakan dalam penelitian ini bersumber dari data primer dan sekunder. Hasil penelitian ini adalah bahwa kebolehan menutup aurat bagi anak-anak sebagai bentuk kehati-hatian agar terhindar dari hal-hal yang tidak diinginkan.

Kata Kunci:

***Rukḥṣah*; Salat; Covid-19; Maqashid Syariah.**

Introduction

The application of *rukḥṣah* in prayer during the Covid-19 pandemic requires a more profound understanding that the application of *rukḥṣah* is genuinely implemented following the corridors that have been determined by Islamic law. Researchers found that the application of *rukḥṣah* in prayer has been carried out in all areas affected by the pandemic, even though they did not take *rukḥṣah* in prayer in some areas. However, the mind will be able to think well about society's problems following the principles of maqashid sharia so that it still prioritizes taking *rukḥṣah* rather than forcing the will. The policy on easing congregational prayers, eliminating Friday prayers and physical distancing for congregational prayers carried out by the government and the MUI is an effort to prevent the spread of COVID-19, which leads to the achievement of maqashid sharia so that it provides benefits even in an emergency. The research method used is library research and is qualitative—sources of data used in this study are primary and secondary data. The results of this study are that it is the ability to cover the genitals for children as a form of caution to avoid unwanted things.¹ Therefore, humans form an organization for the sake of carrying on a group life called the State. As we know, in carrying out human life every day, humans constantly interact with other humans.

Islamic scholars and scholars, especially fiqh scholars and mujtahids from various Islamic schools of thought, respond to this kind of problem closely related to their responsibilities as holders of the highest authority on Islamic law and as heirs to the Prophet. With all their abilities and potentials and the great responsibility they carry, they try to process and analyze the issue. So that, all efforts in the legal mechanism to produce or issue something. Legal decisions as a solution can be used as a guide for the people in carrying out their religious duties, including in the implementation of worship.

Worship is the most important thing, especially in Islam. Worship is understood as all aspects that include the meaning of obedience to all the commands of Allah SWT. and abandon all prohibitions. By doing worship, a servant can get in touch with his creator.² as in the Qur'an, which says that the purpose of human creation is to worship Allah QS al-Zariyat verse 56;

¹Admstia, "Manusia Sebagai Makhluk Sosial", [Stiabanten.ac.id](http://stiabanten.ac.id), 27 April 2017. <http://stiabanten.ac.id/manusia-sebagai-makhluk-sosial/> (8 June 2020)

²Abdi Wijaya, Daya Serap Lembaga-Lembaga Fatwa Terhadap Masalah-Masalah Hukum Kontemporer (Studi Komparatif Lembaga Fatwa MUI, Majelis Tarjih Muhammadiyah dan Bahtsul Masail NU), *Mazahibuna* 1, No. 2 (2019), <http://journal.uin-alauddin.ac.id/index.php/mjpm/article/view/10624> (26 January 2021)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning:

"I created the jinn and humankind only that they might worship Me."

In terms of type, worship is divided into two, namely mahdah worship and ghairu mahdah worship. Mahdah worship or special worship includes certain rituals taught by syara' such as prayer, fasting, zakat and hajj. In comparison, ghairu mahdah worship does not involve human relationships with God but human relationships with other humans. In everyday life, worship of mahdah and worship of ghairu mahdah go hand in hand, as when someone prays or fasts accompanied by doing charity such as alms or doing other good things to others.

The implementation of worship in Islamic teachings often asks the congregation to question the validity or perfection of the implementation of worship. Sometimes worship is not valid if there is no congregation accompanying it, such as the Friday prayers, Eid prayers and Eid prayers. On the other hand, there is worship where the congregation's presence completes the worship, such as carrying out the Fardu prayers, Tarawih prayers and others.

Various countries such as Indonesia have been hit by a pandemic known as the 2019 coronavirus disease (COVID-19), a virus that first appeared in China, the city of Wuhan, in December 2019.³ This virus can spread through respiratory droplets, coughing splashes, or sneezing of people infected with the coronavirus that sticks to the skin or inanimate objects,⁴ which will then spread to other humans when the splash was touched and then entered through the mouth, nose and eyes.⁵

The implementation of worship that involves many people will increase the potential for transmission of the coronavirus, which will cause its problems. This conflict of circumstances will be resolved through a rukhṣah Islamic legal theory approach. Rukhṣah is a relief obtained because of coercion (daruriyyah). As a result of the outbreak, many countries have closed access to China to prevent the transmission of this virus to all corners of the world. Despite this step, the virus

³Stop Pneumonia, "Inforasi Tentang Virus Corona: Novel Corona Virus" Stop Pneumonia.id. <http://stoppneumonia.id/informasi-tentang-virus-corona-novel-coronavirus/> (22 November 2020)

⁴ Abdul Syatar, Muhammad Majdy Amiruddin, and Arif Rahman, "Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Disease 2019 (Covid-19)," *KURIOSITAS Media Komunikasi Sosial Dan Keagamaan* 13, no. 1, Juni (2020): 1–13, doi:<https://doi.org/10.35905/kur.v13i1.1376>.

⁵Whang Zhau MD, ed. *The Coronavirus Prevention Handbook*, terj. Tim Penerjemah, *Buku Panduan Pencegahan Coronavirus*, (Tiongkok: Guangzhou Medical University, 2020), pp. 24

continues to spread to various countries and even Indonesia. Seeing this, the government has made various efforts to suppress the transmission of this virus. COVID-19 spreads quickly, and there is no vaccine yet, so the government is having a hard time dealing with this outbreak.

The efforts made by the government are physical distancing. The government conducts a campaign to keep a distance when interacting. The second effort is regional quarantine (lockdown). Regional quarantine is the application of quarantine to a specific area or region to prevent the movement of people, both entering and leaving the area, to break the chain of the coronavirus. Because of this, the implementation of worship that involves many people will increase the potential for transmission of the coronavirus, which will cause its problems. This conflict of circumstances will be resolved through a rukhṣah Islamic legal theory approach. Rukhṣah is a relief obtained because of coercion (daruriyyah). Based on this, it will be investigated regarding the application of rukhṣah in prayer services in the COVID-19 pandemic situation (maqashid shariah analysis study).

Result and Discussion

Position of *Rukhṣah* in Praying during Pandemic

Rukhshah implements a law with solid arguments and contradicts other legal arguments because there are strong arguments against these arguments.⁶ A strong law can be interpreted as a standard rule and is still explained by Allah SWT. and the Messenger of Allah. Both in terms of the pillars of terms and other provisions related to the rule of law. For example, carrying out fasting in the holy month of Ramadan, Allah explains the evidence that requires fasting in the month of Ramadan in the Qur'an, instructions for fasting in the month of Ramadan are described in detail in the Hadith of the Prophet. Moreover, strengthened again by the opinion of the friends and the jurists of the schools in the implementation instructions.

According to As-Syatibi's view, Rukshah is a law that is prescribed because there is a hefty age to do which is an exception from the original law of a general nature (kulli), which indicates a prohibition and Rukshah can only apply to people who need it if in an urgent situation.⁷

According to As-Subki Rukshah, it is a law that can change to ease and relief because of ageing, but the original law remains for those who do not experience

⁶Amir Syarifuddin, *Ushul Fiqih*, (Jakarta: Logos Wacana Ilmu dan Pemikiran, 1999), pp. 323

⁷As-Syatibi, *Al-Muwafaqat fi Ushul al-Fiqh*, (Beirut: Darul Ma'rifat, 1997), book 1-2, pp.324

difficulties or get old, for example, eating carrion if someone is in an emergency because the only food that can be found and eaten is carrion. and there is no food for the carcass jam.⁸

Al-Bazdawi from the Hanafiyah group argues that Rukshah is a relief intended for mukallaf caused by the presence of an age, which by law is unlawful to do so for someone who does not have an age. The Hanafi school requires a person to get rukshah if the person finds a certain age. Meanwhile, according to An-Namlah's opinion, this age is only related to emergencies, masyaqqah and intentions. Therefore, this rukshah can apply to someone in an urgent condition (emergency), difficulty (masyaqqah) and is in dire need. (*hajat*).⁹

Worship is the most important thing, especially in Islam. Worship is understood as all aspects that include the meaning of obedience to all the commands of Allah SWT. and abandon all prohibitions. By doing worship, a servant can relate to his creator. In terms of type, worship is divided into two, namely mahdah worship and ghairu mahdah worship. Mahdah worship or special worship includes certain rituals taught by syara' such as prayer, fasting, zakat and hajj. At the same time, ghairu mahdah worship does not involve human relationships with God but human relationships with other humans. In everyday life, worship of mahdah and worship of ghairu mahdah go hand in hand, as when someone prays or fasts accompanied by doing charity such as alms or doing other good things to others.

The Islamic view explains that disease is commonly known as balā', calamity, slander, and punishment. Disease can also be a virus created by God even though it is through and is caused by the actions and actions of humans themselves. A more appropriate term to describe a pandemic is wabā' and ā'un, which can be interpreted as an infectious disease with an extensive spread and reach, which pollutes the air and can eat away at the human body, and a disease that can cause death.¹⁰

The understanding generated from the analysis above explains that the omission of congregational prayers in mosques during the Covid-19 pandemic does not prioritize the preservation and protection of the soul from the protection of religion. However, it needs to be seen from the point of view of al-maṣlahah and fiqh

⁸Az-Zarkasyi, *Tasnif al-Massami' bi Jam'i al-Jawami'*, (tt: Muassasah Qorduba, 1999), pp. 95.

⁹An-Namlah, *Ar-Rukshah As-Syari'yyah wa isbatuha Bil Qiyas*, (Riyadh: Maktabah Ar-Rasyd, 1990), pp. 52.

¹⁰"Islam dan Covid-19", *Prodi Studi Agama-Agama Universitas Darussalam Gontor*. <https://saa.unida.gontor.ac.id/islam-dan-covid-19/> (23 August 2020).

al-awlawiyyah. (priority fiqh). Priority fiqh is an attempt to somewhat put everything in order in legal matters, values and charity. So that cases that are categorized as essential cases do not precede more essential matters. Nor does he give priority to minor matters of great importance over matters of great importance. So that everything is put in its proper place by using an accurate balance without overstepping the boundaries so that it can harm humans.¹¹

The implementation of worship that involves many people will increase the potential for transmission of the coronavirus, which will cause its problems. This conflict of circumstances will be resolved through a rukhṣah Islamic legal theory approach. Rukhṣah is a relief obtained because of coercion (daruriyyah). As a result of the outbreak, many countries have closed access to China to prevent the transmission of this virus to all corners of the world. Despite this step, the virus continues to spread to various countries and even Indonesia. Seeing this, the government has made various efforts to suppress the transmission of this virus. COVID-19 spreads quickly, and there is no vaccine yet, so the government is having a hard time dealing with this outbreak.

Law Enactment by Maqashid Shariah

A famous expression put forward by al-Syahratsani (W. 548 H/1153 AD) later developed into an adage among Islamic law experts, namely: "Fiqh texts are limited, while legal problems require solutions are not limited. Therefore, ijtihad is needed to interpret the limited texts so that various problems not explicitly stated in the texts can be resolved."¹²

It was realized that in its formation, Islamic law does not only pay attention to the texts of the Qur'an and as-Sunnah alone but also considers the place and existing social conditions. Therefore, to bridge the ideality of texts that are static with the empirical reality that is constantly changing and dynamic, it is necessary to mobilize the ability to explore a law in Islam is called ijtihad.¹³ With ijtihad carried out by the mujtahids, Islamic law (fiqh), which is assumed to be no longer able to answer the challenges of the times, will become an effective tool to answer it in its entirety.

¹¹Yusuf al-Qardhawi, *Fikih Prioritas* (Jakarta: Gema Insani Press, 1996), pp. 23.

¹²Abd. Salam Arief, *Pembaharuan Pemikiran Hukum Islam* (Yogyakarta: LESFI, 2003), pp. 15.

¹³Abdi Wijaya, Dimensi Ilahi Dan Dimensi Insani Dalam Maqasid Al-Syari'ah, *Al-Risalah* 15 No. 2 (2015) http://journal.uin-alauddin.ac.id/index.php/al_risalah/article/view/844 (26 January 2020)

Ijtihad is the one who can return Islamic law to its vital elan as rahmatan Lil Alamin and make it a problem solving that is expected by all Muslims around the world.¹⁴

Since its inception, Islamic law has shown its adaptive and dynamic characteristics. Islamic law also has a contextual nature that allows it to develop so rapidly in various countries. In its application stage, Islamic law is a law that always pays attention to the situations and conditions in which the law develops. It is because the characteristics of Islamic law are the product of the thoughts of the ancient mujtahids. At the same time, the thought itself is adapted to the conditions of the times and human needs and the means of life at that time. Strictly speaking, the product of Islamic legal thought is an interaction between Muslim reason and the conditions of the times based on the eternal and eternal guidance of revelation as explained by the Prophet Muhammad.

Concrete evidence of the above statement is the phenomenon of the existence of two opinions of Imam Shafi'i in the history of Islamic law, namely qaul qadim (old opinion), which is the opinions of Imam Shafi'i before in Egypt, namely in Mecca and Baghdad, and qaul Jadid (new opinion).) which are the opinions of Imam Shafi'i after domiciled in Egypt. The phenomenon of the existence of two qaul Imam Syafi'i is clear proof that Islamic law should not be separated from its context. Islamic law must be harmonized and brought together with the existing context. Islamic law must also be observant in looking at situations and conditions so that its vital elan is not wasted. Imam Nakho'i argues that it is a big mistake if Islamic law is understood as the final and universally valid result of the classical Arab scholars' thought.¹⁵ Two things should be underlined regarding the validity of maslahat from the perspective of ushul scholars and fuqaha. First, all scholars agree to accept the validity of maslahat as long as its existence supports texts (mashlahah mu'tabarat). Second, the difference between scholars in responding to mashlahat only occurs when they discuss the validity of the mashlahah mursalah and when there is a conflict (ta'arud) between maslahat and syara texts.¹⁶

Maqashid Syariah Analyses on Rukhṣah in Prayer during Pandemic

a. Maintaining Soul

¹⁴Holilur Rohman, "Maqashid al-Syari'ah Mazhab Syafi'i dan Urgensinya dalam Ijtihad kontemporer" Jurnal Hukum Islam, 16, No. 2 (December 2018), pp. 195.

¹⁵Imam Nakho'i, Revitalisasi Ushul Fiqh (t.tp: An-Nadhor, 2004), pp. 2

¹⁶Achmad Musyahid, Hikmat At-Tasyri Dalam Daruriyyah Al-Hamza, *Al Risalah* 15 No. 2 (2015) http://journal.uin-alauddin.ac.id/index.php/al_risalah/article/view/845 (26 January 2021)

The term *nafs* referred to here is an Arabic term used in the Qur'an. Linguistically in al-Munjid's dictionary, *nafs* (plural form: *nufus* and *anfus*) means *Ruh* (spirit) and *'ain* (self). Whereas in the al-Munawir dictionary, it is stated that the word *nafs* (plural *anfus* and *nufus*) means spirit and soul, it also means al-bodily (body, body), al-sahsh (person), al-sahsh al insan (person), al- essence or al'ain (self). Meanwhile, according to Dawan Raharjo in the Encyclopedia of the Qur'an, it is stated that in the Qur'an, the *nafs* whose plurals are *anfus* and *nufus* is defined as the soul (soul), personal (person), self (self or selves), life (life), heart. (heart), Alternatively, mind (mind), in addition, is also used for several other meanings. In the book *Lisan al-Arab*, Ibn Manzur explains that the word *nafs* in Arabic is used in two senses, namely *nafs* in the sense of life, and *nafs* which contains the overall meaning of something and essentially refers to the personal self.

Every human being has two *nafs*, the mind *nafs* and the spirit *nafs*. The loss of the *nafs* causes humans to be unable to think, but they are still alive. It can be seen when humans are in a state of sleep. Meanwhile, the loss of the soul's *nafs* causes the loss of life.¹⁷ In the Qur'an, 140 verses mention the *nafs*. In the plural form is *nufus*, there are two verses, and in the other plural form *anfus*, there are 153 verses. It means that in the Qur'an, the word *nafs* is mentioned 295 times. This word is found in 63 surahs or 55.26% of the total number of surahs contained in the Qur'an, most of which are contained in Surah-Baqarah (35 times), Ali Imran (21 times), al-Nisa (19 times).), al-An'am and at-Taubah (17 times each, and al-A'raf and Yusuf (13 times each) which all account for 48% of the total frequency of mentions.¹⁸

In maintaining *maqasyid*, there are two events: in terms of its existence (*min nahiyyat al-Manifest*), namely by maintaining and maintaining things that can perpetuate its existence. Then in terms of non-existence (*min nahiyyat al-'adam*), that is by preventing things that cause its absence.¹⁹

The five goals of *maqashid* must be carried out following the order, namely maintaining religion must take precedence over others, protecting the soul must take

¹⁷Muammar M. Bakry, Asas Prioritas Dalam Al-Maqashid Al-Syar'iah, *Al Azhar Islamic Low Review*, <http://www.ejournal.staialazhar.ac.id/index.php/ailrev/article/view/4> (26 January 2021)

¹⁸Ranisa, "Psikologi Agama", *Blog Ranisa*. <http://ranisa-hidupindahdengantaqwaranisa.blogspot.co.id/2012/05/psikologi-agama.html> (12 April 2016)

¹⁹Abdul Syatar, Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Desease 2019 (Covid-19) | KURIOSITAS: Media Komunikasi Sosial dan Keagamaan ([iainpare.ac.id](http://ejurnal.iainpare.ac.id)) <http://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/1376> Diakses pada (24 January 2021)

precedence over reason and others.²⁰ However, nowadays, in the current situation of covid 19, taking care of the soul is more prioritized because the transmission of covid 19, which is transmitted through physical contact, will spread faster if there are activities that involve many people, such as praying in the congregation so that temporarily eliminating congregational prayers is an alternative.

Muslims must understand the proper knowledge of the Shari'a laws that must be put forward in order and the reality that demands them so that they are not mistaken in formulating or implementing religious Shari'a.²¹ It is due to the coverage of three essential aspects that should exist in priority fiqh, namely knowledge of sharia law with its priority level, the boundaries used as the basis for prioritizing one law over another when there is a conflict, and the conditions that surround it. So in reading the omission of congregational prayers in mosques, Muslims must prioritize maintaining the safety of their souls from death by replacing the implementation of congregational prayers, which are all prescribed in mosques, with congregational prayers at home.

Maintaining the human soul is the essential prerequisite and is an inseparable part of *hifẓ al-dīn*. Because without the existence of health that exists in every individual Muslim, then the religious law, of course, cannot be enforced and spread on this earth so that it closes the gain of benefit, which was the initial target of Islamic teachings. Thus, efforts to prevent death and the spread of the Covid-19 virus are prioritized in the form of recommendations to perform congregational prayers at home rather than going to the mosque to perform congregational prayers whose harmful aspects are more significant than the benefits contained in it.

b. Maintaining Honour

Hifdz al-Ird (maintaining honour) becomes haq al-intirom al-insani (ha katas human honour). That is an effort to maintain the honour of oneself and one's family from accusations of slander by others. in the broader context, maintaining the dignity and honour of the nation is part of this right.²²

²⁰Zulhas'ari Mustafa, Kualifikasi Maqashid Al-Syari'ah dalam Konteks Penetapan Hukum Islam, *Al-Daulah* 3, No. 2 (2014) http://journal.uin-alauddin.ac.id/index.php/al_daulah/article/view/1433 (26 January 2021)

²¹Achmad Musyahid Idrus, Tradisi Penalaran Filosofis dalam Hukum Islam, *Al-Daulah* 3 No. 1 (2014) http://journal.uin-alauddin.ac.id/index.php/al_daulah/article/view/1519 (25 January 2021)

²²Achmad Musyahid, Korelasi Maqāshid Al-Syari'ah Dengan Metode Penetapan Hukum, *DIKTUM: Jurnal Syariah dan Hukum* 12 No. 1 (2014) <http://ejurnal.stainparepare.ac.id/index.php/diktum/article/view/193> (26 January 2021)

In connection with the problems that occur today, namely the situation of the Covid 19 outbreak, keeping offspring is an effort to keep offspring so that they are not infected by the Covid 19 outbreak that has hit several areas. Considering the Covid 19 virus is one of the deadly diseases whose transmission is so fast that taking care of the family requires special attention for the continuity of the offspring to continue to protect the next generation.

c. Maintaining Wealth

Wealth is one of the core needs in life, which humans cannot be separated. Allah SWT says in QS. al-Kahfi/ 18:46.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ط

Meaning:

*"Wealth and children are the adornment of this worldly life."*²³

Man is motivated to seek wealth to maintain his existence, and for the sake of increasing material and religious enjoyment, he must not stand as a barrier between himself and wealth. However, all of these motivations are limited by three conditions: the property is collected lawfully, used for lawful things, and from this property, the rights of Allah and the community in which he lives must be removed. The way to produce wealth is by working hard and inheriting, so one should not eat other people's property in a vanity way because Allah SWT says QS. Al-Baqarah/2:188.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

Meaning:

*"Do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sin."*²⁴

If someone lends his property to another person in the form of debt, then he can choose one of the following three possibilities:

- 1) Requesting the return of his property without additional.
- 2) If he cannot get it, he must be patient and not burden him with making bills.
- 3) If the person giving the loan is a rich person, he can extend the loan to a borrower in imperfect or flawed condition because the pleasure of wealth must be a motivator to love one another, not antipathy.

²³Kementerian Agama RI, *Al- qur'andanTerjemahan*, pp.446.

²⁴Kementerian Agama RI, *Al- qur'andanTerjemahan*, pp. 46.

Protection on this excellent property can be seen in the following two things: First, having the right to be protected from enemies, whether from theft, looting, or other acts of consuming other people's property (whether committed by Muslims or non-Muslims) in a vanity way, such as robbing, cheating, or monopolizing. Second, the property is used for permissible things, without any element of waste or deception for lawful things by Allah. So this wealth is not spent on wickedness, liquor, or gambling.²⁵

Assets in Islam are the treasures of Allah, which He has entrusted to nature as a divine gift, which He has supervised and subjected to all humanity. Moreover, in fact, with wealth, roads can be unified, and the position that humans achieve, as well as the rank they get from wealth, namely the property and rights of Allah as determined by Islam, are the rights of the community, not the rights of certain groups, groups, or strata. He is the treasure of Allah, whom He appointed as a caliph is human.

Protecting and not abusing property and taking it in a vanity way:

1) Risywah (bribery) law in Islam

Risywah is trading and exploiting a task or a job to generate wealth in a vanity way. This act is haraam and is prohibited by Islam because it is a prohibited matter.

2) Steal

Stealing is taking other people's property without rights and the knowledge or consent of the owner.

3) Riba

Riba is the excess of property without the prescribed compensation or compensation, which occurs in a transaction (contract), and it is haraam. Allah forbids cheating in the measure when making a purchase transaction and reducing it when making a sale. As His word in (QS. al-Murhafifin/83:1-3.

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Meaning:

*"Woe to the defrauders, (yaitu) Those who take full measure 'when they buy' from people. but give less when they measure or weigh for buyers."*²⁶

²⁵Muhammad Sabir dan Rifka Tunnisa, Jaminan Fidusia Dalam Transaksi Perbankan (Studi Komparatif Hukum Positif dan Hukum Islam), *Mazahibuna* 2, No. 1 (2020), <http://journal.uin-alauddin.ac.id/index.php/mjpm/article/view/14284> (26 January 2021)

²⁶Kementerian Agama RI, *Al- qur'an dan Terjemahan*, pp. 1029.

Treasures in human life are closely intertwined. Wealth is a means of living in this world to reach the afterlife. By nature, humans are happy with wealth. Wealth is a human adornment. Humans without wealth will encounter many difficulties because the nature of property is a facility or means for worshipping their Lord.

However, wealth is not everything because wealth is without human factors, then the property does not have any function or is useless. So, in this case, the management of assets is essential for the benefit of human life. In managing wealth, the concept of Islam is very wise and wise.

The Islamic concept emphasizes that wealth does not give birth to wealth but work that creates wealth. Therefore, to get and own property, people must work or work to produce something that has economic value. Besides that, humans are only mandated or mandated because the actual owner is Allah SWT. With the concept of property not giving birth to wealth, Islam does not recognize the interest of money, which results in additional ownership of money without working and participating with other parties in managing the economy. In this regard, Allah SWT has ordered to build and work.

In other words, Islamic teachings like productivity do not like laziness, unemployment and stagnation. Maintaining property or ownership individually, in general, and in-state ownership is one of the five elements of benefit in maqashid sharia (sharia goals). In terms of importance, maintaining a property can be divided into three levels:

- 1) Maintaining property in the daruriyyat level, such as the Shari'ah, regarding procedures for property ownership and the prohibition of stealing other people's property, if the rule is violated, results in the threat of the existence of the property.
- 2) Maintaining property in the Hajiyyat rank as in the Shari'ah regarding buying and selling by way of greetings. If this method is not used, the existence of property will not be threatened, but it will make it difficult for people who need capital.
- 3) Maintaining property in the tahsiniyyat rank, such as provisions on avoiding deception or fraud. It is closely related to muamalah ethics or business ethics. It will also affect the validity of the sale and purchase because this third rank is also a condition for the existence of a second and first rank.²⁷

²⁷Yans Doank, "Maqashid Syariah Dalam Kepemilikan Harta", *Blog YansDoank*.<http://magisterekoi.blogspot.co.id/2013/05/maqashid-syariah-dalam-kepemilikanharta.html> (12 April 2016)

In terms of jurisprudence, it is stated by the Hanafiyah that wealth is something that is loved by human nature and may be stored for use when needed.

In the context of the situation where the Covid-19 outbreak occurred, safeguarding assets is crucial because basically, the use of assets is essential to regulate, considering that in the Covid-19 conditions, this is a period of economic crisis because of the rules for not being able to carry out activities as usual. So that regulating the use of assets such as using as needed, helping relatives in need, donating for the benefit of the recovery of the plague is very necessary.

1. Maintaining The Intellectual

Intellect is a source of wisdom (knowledge), the light of guidance, the sun, and a medium for human happiness in the world and the hereafter. With reason, orders from God are delivered, with which humans have the right to be leaders on earth, and with them, humans become perfect, noble, and different from other creatures. Allah SWT said QS. al-Isra/17:70.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

Meaning:

"Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures." ²⁸

Through the human mind, humans get directions to ma'rifat to God and His Creator. With his mind, he worshipped and obeyed Him, established perfection and majesty for Him, purified Him from all flaws and defects, justified the apostles and prophets, and believed that they were intermediaries who would transfer to humanity what Allah commanded them to do. They bring glad tidings to them with promises and bring warnings with threats. So people operate their minds, learning what is lawful and unlawful, what is harmful and beneficial, and what is good and evil.

Every time a human operates his mind and intellect, using the eyes of his heart and attention, he will get a sense of security, feel peace and serenity, and the society in which he lives will be dominated by an atmosphere filled with affection, love, and serenity—property, life, honour and freedom.

Intellect is called ل (bond) because it can bind and prevent its owner from doing bad things and doing evil. It is so named because even reason resembles the

²⁸Kementerian Agama RI, Al- qur'an dan Terjemahan, pp.431.

ties of a camel; a bond will prevent humans from following their uncontrollable desires, just as a bond will prevent a camel from running away while running.

People who pay attention with the eyes of the heart and the light of faith, and contemplate the current world, as well as the events and changes that are taking place, then he will find that the majority of people who are advanced and civilized are those who open the field of life in front of the mind, then release it from all ties to open the lid and obstacles, remove all obstacles and walls, break and untie ropes and barriers in front of very great power, namely with attention, thought, discussion, and knowledge.²⁹

Intellect is the source of wisdom (knowledge), the light of guidance, the light of the heart's eyes, and the medium of human happiness in the world and the hereafter. With reason, an order from Allah is delivered, with it, humans also have the right to be leaders on earth, and with them, humans become perfect, noble, and different from other creatures. Allah SWT said QS. Al-Baqarah/2:268.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning:

*"The Devil threatens you with 'the prospect of' poverty and bids you to the shameful deed 'of stinginess', while Allah promises you forgiveness and 'great' bounties from Him. And Allah is All-Bountiful, All-Knowing."*³⁰

Humans are not living beings who are bestowed by Allah, instincts that make them fond of obtaining benefits and avoiding harm and hating the opponents of the two things. There is no difference between humans in this regard since life is known to creatures. Equal to its beauty or its flaws, so are its pleasures and hatreds. to achieve what he likes, or reject what he doesn't like, a natural urge is born that leads to various human activities. This is the meaning of God's word QS. Ali Imran/3:14.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

Meaning:

"The enjoyment of 'worldly' desires—women, children,¹ treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people.

²⁹Habyb Mudzakir, "Maqashid Syariah", Blog Habyb Mudzakir. <http://habyb-mudzakir-08.blogspot.co.id/2013/10/maqashid-syariah.html> (18April 2016)

³⁰Kementerian Agama RI, Al- qur'andanTerjemahan, pp.41

These are the pleasures of this worldly life, but with Allah is the finest destination”³¹

Allah SWT made the things above beautiful for humans instinctively or fitrah because Allah SWT commissioned this perfect creature to build and prosper the earth. This instinct is the main driving force for all human activities. This urge includes two main things, namely (1) self-preservation and (2) species maintenance. Both of them were born with various impulses, such as meeting the needs of clothing, food, papa, the desire to meet the needs of clothing, to have, and the desire to stand out.

All of them are closely related to the urge/fitrah for self-preservation, while sexual urges are related to human efforts to maintain their kind. In addition to that fithrah, Allah SWT. also prepare facilities that can be used by creatures who live in this earth's rice fields to fulfil their preferences.³² Especially for humans, Allah has also given them lust and reason so that they can be used to achieve their desires and give them religious guidance to protect them from falling into lust. Allah SWT. Prepare for man two means of obtaining benefits.

According to Usman Najati, the connection between maintaining reason and praying is that peace of mind and peace of mind, as well as for this condition from the relaxation and peace of mind created by prayer, have a relatively important medicinal effect in reducing the sharpness of nervous tensions that grow due to the stresses of life. everyday life, and in alleviating the anxiety experienced by some people so that it can cause stress and anxiety.³³

The impact of prayer on the human soul and mind is very much alluded to and experienced by many experts in science, as explained, that prayer can help relieve feelings of anxiety, restlessness, stress and grief.³⁴

In prayer experiencing the process of Mi'raj (ascending) to the presence of Allah rabbi so that with this Mi'raj man has forgotten all the burdens of thought that have befallen him, and thus he will produce a calm and peace in his mind and heart, prayer is also a huge influence and effective in healing people from sorrow and

³¹Kementerian Agama RI, Al- qur'an dan Terjemahan, pp.77.

³²Zulhas'ari Mustafa, Problematika Pemaknaan Teks Syariat Dan Dinamika Masalah Kemanusiaan, *Mazahibuna* 2 No. 2 (June 2020) <http://journal.uin-alaudidin.ac.id/index.php/mjpm/article/view/14282> (25 January 2021)

³³M. Usman Najati, *Jlwa Manusia dalam Sorotan Al-Qur'an* (Jakarta: Cendekia Sentra Muslim, 1994), pp. 12.

³⁴Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan emosi dan Spritual ESQ Emosional Spritual Quietien Berdasarkan 6 Rukun Iman Dan 5Rukun Islam*, (Jakarta: Arta Wijaya Persada, 2001), pp. 20.

anxiety. The attitude of standing at prayer time before God in exceptional circumstances, surrendering and emptying oneself from the busyness and problems of life can cause a feeling of calm, peace in the mind and soul of the human being and can overcome the anxiety and tranquillity caused by the pressure of the mind and soul and the problems of life that arise. faced by humans.³⁵

Conclusion

The prayer is an obligation that every Muslim must carry out, but there is an obstacle or age, so that the law of this matter is difficult to make because of the *uzhur*, and it is based on the original law. The application of *rukshah* is to provide relief to the *mukallaf* to carry out worship, such as leaving the congregational prayer at the mosque by carrying out their respective homes when the spread of COVID-19. Provide relief for carrying out congregational prayers at the mosque by providing distance for the congregational prayer rows, in conditions like today where the Covid-19 outbreak is a dangerous threat to human life and soul, the original purpose (original *Maqasid*) of *Hifdz al-nafs* itself. The suspension or prohibition of the implementation of congregational prayers in the mosque During the Covid-19 pandemic is fixed and in harmony based on the principle of maintaining the *maqasid shari'ah*, namely maintaining the soul, which aims to bring benefits and avoid *mafsada* that can befall humans.

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³⁵M. Usman Najati, *Jiwa Manusia dalam Sorotan Al-Qur'an* (Jakarta: Cendekia Sentra Muslim, 1994), pp. 15.s

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